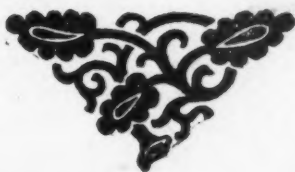


# ALEXANDER'S MAGAZINE



**DECEMBER, 1907**

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of View Regarding his own Problems  
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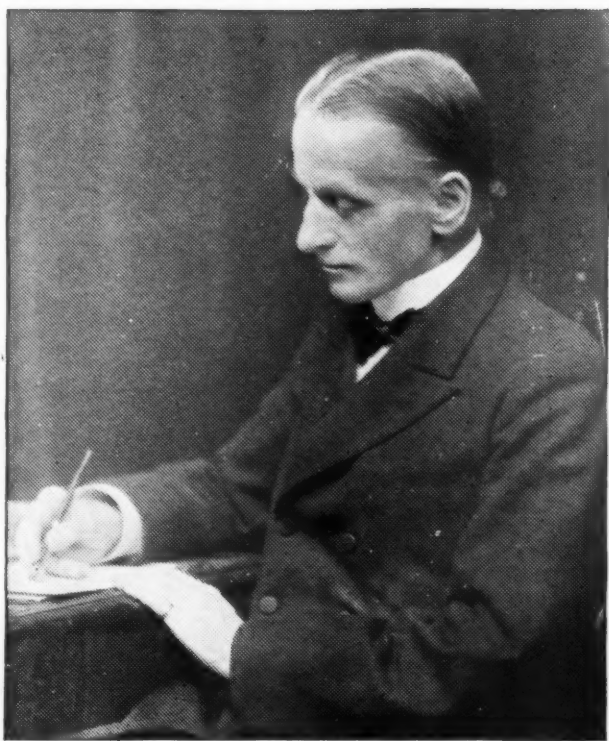
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# ALEXANDER'S MAGAZINE

Devoted to the Spreading of Reliable Information Concerning the Operation of Educational Institutions in the South, the Moral, Intellectual, Commercial and Industrial Improvement of the Negro Race in the United States. Published on the Fifteenth Day of each Month. Entered as Second-Class Matter on May 3, 1905, at the Post Office at Boston Massachusetts, under act of Congress of March 3, 1879

CHARLES ALEXANDER - - - Editor & Publisher  
714 SHAWMUT AVE., BOSTON, MASS., U. S. A.

Subscription; One Dollar a Year - - - - 10 Cents a Copy

Vol. 5

DECEMBER 15, 1907

No. 2

## Editorial Department

### *The Late Dr. Edward H. Magill.*

In the death of Dr. Edward H. Magill, who passed away December 10, 1907, the Negro race in the United States loses one more strong friend and able defender. Dr. Magill was a big hearted, broad-minded man. He was a philosopher as well as a scholar, and his work as an educator was hardly more important or more highly appreciated than his splendid work as a philanthropist. He stood ever ready to aid any good and worthy cause, and his benevolence was not limited to the people of his immediate community or his own religious faith; but to people of every race, condition and clime. When Dr. Magill died he was in his 83d year. He never lived to become an old man. He was always young, active, enthusiastic in good work, and patient and hopeful in his attitude toward the grave and important problems of life. He loved the

cause of justice and equality and cherished high hope of witnessing the day when the Negro should receive his equal rights in every part of our common country. He was one of the most liberal supporters of Alexander's Magazine and was constant and faithful in his correspondence with the publisher concerning the trying situation with which the Negro had to deal. If all the men and women of the Negro race who loved Dr. Magill and who were helped by his generosity should be privileged to lay a rose on his grave at Solebury, Pa., today, he would sleep beneath a wilderness of flowers.

### *Dr. Washington a Mason.*

Dr. Booker T. Washington has been made a Mason. He was raised to the sublime degree of a Master Mason by a lodge, especially convened for the purpose on Wednesday, December 18th,

1907, at the Masonic Temple, 446 Tremont street, Boston. M. W. William Lloyd Marshall, grand master of the M. W. Prince Hall Grand Lodge, Free and Accepted Masons of Massachusetts, conferred the degrees. Those present were: Most Worshipful Master William L. Marshall, Grand Master ex-Representative William L. Reed, Past Grand Master N. P. Wentworth, P. G. M. William L. Butler, P. G. M. Councilman and Dr. I. L. Roberts, Senior Grand Warden Dr. S. E. Courtney, Messrs. Gilbert C. Harris, U. G. Powell, N. G. Gaskins, William O. Armstrong, John W. Schenck, Peter J. Smith, Charles Alexander, W. Frank Michael, James E. Atus and Captain G. W. Braxton, Worshipful Master of Rising Sun lodge, E. A. Kenswil, Worshipful Master of Eureka lodge; W. T. H. Miller, Worshipful Master of Mount Moriah lodge; W. J. Stevens, Worshipful Master of Celestial lodge; Samuel W. Washington, Worshipful Master of Union lodge; R. W. Brown, Worshipful Master of Castle William lodge; L. F. Woods and Worshipful Master of John T. Hilton Lodge, Dr. Scott.

### *Editorial Notes.*

It is often true that if we attempt to repair the injustice of others we shield the real offender and mitigate the needed punishment.

Many of the most helpful reforms have been postponed and delayed because of some unwise meddlers and softening the asperities of a crying eagle.

A man cannot be made to do good or be good by compulsion. You cannot force a man to be religious. The best

that you can do is to point out the way to right living and set a good example.

"In God We Trust" is a good enough motto for those who have plenty of money, but the fellow who is "all in, down and out," finds it hard to trust even the Lord when he contemplates his situation.

The prosperous man can give a fine lecture on how to get along in the world, but when things go wrong with him, he loses his gabiness of speech and sees through blue glasses just like the rest of humanity.

Every man who recognizes his full duty to the public, takes upon his shoulders his full share of public duties and is perfectly willing to do his best. There is a glorious need in knowing that you have done a little more than your share and thus placing obligations behind you.

It makes very little difference what sort of inscription embellishes a ten dollar gold piece to the man who cannot get ahold of one. As for the fellow who handles a few during the week, he hardly has time to read the motto. Gold pieces do not remain with him long enough to impress upon him, the value of the inscription.

Much is being said in newspapers, magazines and books about the Republic of Liberia on the West Coast of Africa. One good thing may be said to the credit of that black republic, that is, black people are not spending their money in war or in preparation for war, but they are putting their money into schemes designed to open up their country to profitable enterprises of every kind. Fighting is a bad

thing for both individuals and races. It is decidedly demoralizing for nations.

\* \* \* \*

There are plenty of problems in the world. Every school boy must learn to solve those necessary to his advancement in school and every man must learn to solve those necessary to his advancement in life. But there is a class of people who are born into the world without problems. They are not perplexed by difficulties. They inherit enough of this world's goods to tide them through life, but curiously enough, some of these very people, because they have nothing else to do, look for problems and are not satisfied until they find them. Having none of their own to solve, they must busy themselves with other peoples problems. If such people are endowed with the proper temperament and are moved by the right impulses, they may do the world good, they may help to advance humanity; but if they entertain perverted ideals about life and their relation to others, they intensify the problems and do humanity a great deal of harm.

#### THE REAL NEGRO PROBLEM.

It is a singular commentary on the perversity of human nature that one of the simplest problems of American life, by nothing but prejudice, has been rendered difficult of solution. "The Negro Problem," and its intricacies, are exploited in books, papers and public addresses. In reality, "the problem" reduces itself to the question as to whether discrimination between men shall be according to character or color. That and that alone is the issue, and that question an-

swered one way removes the problem from American politics, and answered in the other way increases their complexity.

The South, with many notable exceptions, says, we cannot be dominated by ignorance, vice and crime, and since most of these evils are found among the Negroes, we will deny to the whole race, and to all who are in the least tainted with its blood, social and political recognition. Thus, in a wholesale way, the good and wise Colored people are classed with the ignorant and vile. Moreover, this method of dealing overlooks the fact that a large proportion of the white population, when the classification is according to character, belongs in the same category as the worst of the blacks. The injustice of this classification angers the Colored people, and arouses the indignation of all fair-minded white people, who are ready and anxious to exclude laziness and criminality from the prizes of social and political life.

It is true that most of the crime and disorder of the South, and much of it in the North, is found among the shiftless and irresponsible Colored population. What should be done? Let political and social recognition be denied to all those who will not qualify themselves for the duties and privileges of citizenship, and who are unfit for association with respectable people. In other words, draw the line at character, and treat the ignorant and bad of all races in the same way. What would be the result? In the South quite as large a proportion of Colored people would be disfranchised as at present; but it would be by a process which would remove even the semblance of injustice, because an illiterate and criminal white man would be treated in the same way as an illiter-

ate and criminal black man. The effect on the unworthy white would be to make him ashamed to be classed with those whom he has learned to despise; and the effect on the Colored man would be beneficial, for it would incite him to work hard in order that he might obtain the recognition and rights which he covets.

The justice of drawing this line of discrimination at attainment and character rather than at color is recognized by the better class of white people in the South, who are not in the business of politics and who are more anxious to do right than to win votes.

This way of settling this long-standing controversy between the races would satisfy the Colored people because of its evident justice, and it ought to gratify all white people both South and North for the same reason.

The "Negro Problem" will be solved when discriminations between men are based on character and attainment rather than on color for the simple reason that one method is fair, logical and Christian, and the other is unfair, illogical and un-Christian.—The American Missionary.

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#### MR. FEDERICK LYNCH.

---

The Optimist in "The Christian Work and Evangelist" is Mr. Frederick Lynch and he is one of the sanest and best writers in the country. The following are important questions which he puts to his readers in a long and timely article Dec. 21, 1907. Speaking of the expense of our navy, he says:

Our navy costs us \$8,000,000 a month—much more just now while on the Pacific cruise. The President asks for four new battleships. Perhaps they are necessary. But The Optimist won-

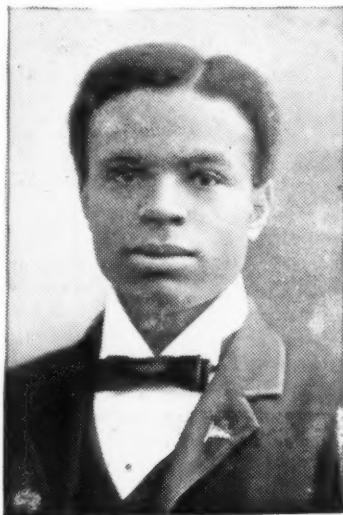
ders if his readers know what the cost of one of these battleships would do? The cost equals the valuation of Harvard University with its eighty-three buildings, and Tuskegee and Hampton institutes added. That is, for the cost of one battleship we could build thirty or forty splendid large colleges and trade schools. Suppose an equal sum to that spent on the navy should be spent on educating our youth and inculcating the brotherhood spirit? How long would it be before we would not need battleships? Suppose Germany and France should spend the billions they are annually using to sustain vast armies and fortifications on the border line not only in humane education, but in mutual hospitality and regard for each other, how many years would it be before they could relieve themselves of these awful burdens? Very few The Optimist believes—for the incredible sum used in preventative patriotism would revolutionize all Europe and bring in the era of prosperity and peace. The Optimist wonders how many of his readers know what the sum which England spent on that miserable fiasco, the Boer war, would do for England? That war cost England \$1,100,000,000. That same sum would have built 100 old people's homes, at \$100,000 each; 1000 public playgrounds at \$50,000 each; 1000 public libraries at \$50,000 each; 1000 trade schools at \$200,000 each; 500 hospitals, at \$200,000 each; 3000 public schools, at \$150,000 each; 150,000 workmen's houses, at \$2000 each. Neither country gained anything by the war, both lost thousands of brave men, and it all left a legacy of hatred. The whole thing could have been settled by arbitration, to probably mutual satisfaction, for practically nothing. What fools we mortals are! When will we learn these self-evident truths?

## The Shiloh Institute

### SOME REASONS WHY SHILOH INSTITUTE SHOULD BE AIDED.

Located at Warrenton, North Carolina, is a school known as the Shiloh Institute, devoted to the work of Christian civilization among the masses of the Negro Race. This Institute is more than 25 years old and was started by the Colored people to fill a great need

ruination of the children than to their advantage, in that, after obtaining which, they would proceed to some college or university and there secure the degree of A. B., D. D., LL. D., or A. M. One can easily see that these degrees mean really very little, because of the great gap between their public school training and their college training. It is the desire and aim of the Shiloh Institute to supply this chasm.



PROF. T. S. BRUCE, A. B.,  
Graduate of Bates College and Newton  
Theological Seminary, Principal Shiloh  
Institute.

In that particular section of North Carolina, where the Negroes outnumbered the Whites three to one. There were only the public schools which kept open but a few months during the year, thus affording the children but meagre opportunity for even a moderate education. In fact, these few months' learning tended more to the



MRS. T. S. BRUCE,  
Graduate of Howard University, Teacher  
at Shiloh Institute.

Then the school owns its property which is valued at \$5000 and which is clear of debt. It has two good buildings, one a girls' dormitory, the other a building just completed and used for a chapel and recitation room. There is now urgent demand for a Boys' building. Now is the time for some philanthropic man or woman to perpetuate his name among a long-remembering





GROUP OF SHILOH INSTITUTE STUDENTS FROM PRIMARY AND NORMAL DEPARTMENTS, SHILOH INSTITUTE, WARRENTON, N. C.

and ever-appreciative race by contributing a sum large enough for us to go forward with this much needed work. What we want is a good-sized building of brick and mortar, in which and around which, there will be going on,



REV. ISAAC ALLSTON,  
One of the Founders and Trustees of  
Shiloh Institute, Warrenton, N. C.

that unseen but grand building, the erection of character, fairest of all structures.

The principal, Rev. Thomas<sup>®</sup> Seth Bruce, has now had charge of the school for six years. Before coming to Shiloh, he spent eleven years in New England educating himself. He graduated

from Bates College in 1898 and from Newton Theological Institute in 1901. When he took up the work at Shiloh, there was absolutely no money. The school, although an old one, had then been closed for two years and everything was at a standstill, besides which there was a mortgage of \$700 on the property. The school was reorganized with a new charter and nine trustees to serve three years and sixteen students. Now, the sixth year since its reorganization the enrollment numbers 119 students in regular attendance, four teachers, and the mortgage all paid. They have erected a new building at a cost of \$1000. Many of the best people in the country, who were personal friends of Rev. Bruce's while he was attending school in the North, have been very generous in contributing toward the current expenses of the school. Even this, however, has not been sufficient and it is necessary for the principal to raise \$1000 a year in order to meet his expenses. This, of course, takes his time away from his work at the school where his services are so much needed.

Shiloh Institute is lifting the religious standard of the people. The school is non-sectarian, but it is strictly religious. It was organized from a confederation of sixty churches, representing more than 10,000 people in the heart of the "Black Belt" of North Carolina, with the purpose of improving the moral, intellectual and religious condition of the people. Religion is in a pitiable condition and Shiloh realizing this fact, is bending its energies to better the religious standard, as well as further the educational advancement of the Negro Race.



## Bits of History Relating to Prince Hall Masonry

By Frederick S. Monroe

By one of these two titles all Masonic Grand Lodges, whose genealogy can be traced to African Lodge, No. 459, of Boston, Mass., are known; and the latter, claim to be equally loyal with the former to the memory of Prince Hall. It is therefore of interest to determine the proper title of his Masonic descendants.

On the 29th of September, 1784, a warrant was granted "under the authority of His Royal Highness, Henry Frederic, Duke of Cumberland, Grand Master of the Most Ancient and Honorable society of Free and Accepted Masons," constituting the "right trusty and well beloved brethren, Prince Hall, Boston Smith, Thomas Sanderson and several other brethren residing in Boston, New England, in North America . . . into a regular lodge of Free and Accepted Masons under the title or denomination of the African Lodge," etc.

In March, 1797, Prince Hall granted a warrant for a lodge in Philadelphia, Penn., and later on another for a lodge in Providence, R. I., each being constituted a lodge of Free and Accepted Masons. These two lodges co-operated with African lodge in establishing the African Grand Lodge of Massachusetts in 1808, although as early as 1792, Prince Hall regarded himself and was recognized by others as Provincial Grand Master.

All this is ancient history, say you? Very true, and yet it is interesting to note in this connection, that Prince Hall never assumed himself, nor gave to others the title "Ancient Free and Accepted Masons." Those of our brethren, his descendants, who claim this title, have no more right to it by virtue of their descent, than they have to

designate themselves Free and Accepted Ancient York Masons. The title Ancient Freemason was not esteemed—even by those who bore it—as of value save as it served to emphasize an irritating distinction between them and the adherents of the Grand Lodge of 1717, known as Free and Accepted Masons. This was the Grand Lodge which granted the warrant to African Lodge, No. 459, with Prince Hall as its first Worshipful Master.

Some brethren erroneously assume there is more of honor and dignity in the title, "Ancient" Free and Accepted Masons, than there is in Free and Accepted Masons, and plaintively ask why "colored Grand Lodges should be expected to sacrifice any of the honor and benefits to be derived from their identity with an institution which boasts of its antiquity;" and add that "every ceremony, obligation, sign, word, grip practiced by their Grand Lodges, and their constituent Lodges, are just as excellent as Freemasonry."

If the title A. F. & A. M. was really as old as the institution, there would be some force in this objection, but it is not. Then too, the differences between the "Ancient" and the "Moderns" so called, were purely ritualistic and did not affect the esoteric ceremonies. In asking colored Grand Lodges to honor the title with which Prince Hall was honored, they are not called upon to surrender anything worthy of being retained, as the genuineness of their Masonry is not in the least involved.

With reference to the antiquity of the title given to members of the Craft, it may be interesting to note that in the Tew Manuscript, the copy of which, now in existence bears date of 1680,

the word "Mason" is employed throughout; in the first edition of Anderson's Constitutions, 1723, "Free Mason;" in the second, 1738, "Free and Accepted Mason." The same term also appears in the warrant given Henry Price in

33, appointing him Provincial Grand Master for New England, but I am not aware of an earlier use of this title. It was not however, until after the schism which divided the Masons of London, England, in 1751, that "Ancient Free and Accepted Masons" as a distinguishing title appears in common use; and then, although ostensibly selected as representative of the genuine character of the Masonry of those who assumed it, was more truly chosen for the purpose of stigmatizing the Masons in and under the Grand Lodge of 1717, as innovators and pretenders. It was war to the knife between the two Grand Lodges which were contending for supremacy, and these differences not only made their appearance in New England, but found expression in mutual declarations of non-intercourse by the St. John's and St. Andrew's Provincial Grand Lodges.

There have been colored men initiated in Lodges of Ancient Free and Accepted Masons in England and Ireland, but no warrant constituting any number of them into a Lodge as such, was ever issued. The only warrant granted to a Lodge of colored men was issued by the Grand Lodge of England, Free and Accepted Masons, to "Prince Hall... and several other brethren," September 29, 1784, constituting them as African Lodge Free and Accepted Masons.

These are the facts, and when a colored Grand Lodge incorporates the word "Ancient" into its title, it is claiming to be what it is not. It is also impossible for any colored Grand Lodge to trace through Prince Hall and African Lodge free and accepted Masons to the Grand Lodge of England Ancient, Free, and Accepted Masons. To call a thing old, does not necessarily make it so, and our brethren sacrifice nothing in discarding a title to which they have no right, which is not even intelligently chosen, in favor of one, hallowed by an association of one hundred and twenty-three years.

#### YULE TIDE.

The cold day trembles in the biting blast,

And earth is shaken by the storm's stern tread,

The wind with tempest feet is fleeing past,

Its voice loud roareth in the clouds o'erhead.

The few are gathered by the gleaming fire,

Which roars and crackles with the wind's wild breath,

They hear the reading by the thoughtful sire,

And heed the comments that he kindly saith.

The skillful fingers of the keen-eyed frost,

Are framing pictures in the window sash,

The bending boughs of near-by trees are tossed,

And pensive pines laid low with mighty crash.

Childhood has gone and youth to years has grown,

The old home gladly gathers all again,

If gladness hath not with the fierce storm flown,

And left the eyelids laden with the rain.

Daughters have come from school and teaching toils,

A son returns from far Pacific tides,

The hearth re-gathers round it life that moils,

And which at home through the Yule season bides.

Yule evening makes the chimney corner glad,

And Christmas morning shouts with mighty joy.

The merry bells forbid the thought that's sad,

And bids the soul, life's laughter now employ.

Through them to others still its virtue crieth,

And these in turn urge on to other goals.

Yule seasons pass in sun or snow or rain,  
And passing strew love's joy along the way,  
If their departing sprinkles, sometimes, pain,  
They bring earth promise in the lengthening day.

Death's winter will not bide with man forever,  
Short days soon pass, the longest nights shall end,  
Yule is the promise souls shall cease to sever,  
But rather shall with beauty ever blend.  
Perry Marshall, New Salem, Mass.

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